4: Thompson E-5 (1933-1934)1938 OQ6 Lau OQ6

fertile soil. Here a relatively large amount of the old life survives. Hence southern Lau provides a good field for the ethnographer interested in understanding a functioning culture of Fiji in its historic background.

Like other South Sea peoples, the Lauans lack written records. Only a few documents, written by early navigators, missionaries, and government officials[7] are available for this region. Besides these, in reconstructing the history I have relied chiefly on internal evidence such as genealogies,[8] folklore, ceremonies, social structure, property rights, and technology. Archaeological data[9] and selected statements of reliable native informants have been used as supplementary evidence.

The history of the Lau Islands may be divided into five periods: (1) the early period; (2) the period of cultural adaptation following the arrival of immigrants from the west (about ten generations ago); (3) the Tongan period (reaching its height in the middle of the nineteenth century); (4) the European period (beginning about 1835); (5) the period of readjustment.

PERIOD 1

The earliest known inhabitants of the Lau Islands are called kai vanua, "people of the land."[10] They had a simple social organization. They lived in scattered hamlets, called tokatoka, usually located near garden lands or in clearings in the bush.[11] Each hamlet consisted of a sib[12] led by a

[7] There is also an account of the culture on Lakemba Island twenty years ago by A. M. Hocart (*The Lau islands, Fiji*, Bulletin, Bishop Museum, No. 62, Honolulu, 1929).

[8] Genealogies of thirty-nine sibs, extending from five to ten generations, were recorded.

[9] To check the culture history, archaeological sites (including hamlet and village sites, hill fortresses, burial and fortified caves, gaming grounds, cemeteries, and temple sites) were examined on Kambara, Wangava, Namuka, Mothe, Fulanga, and Ongea. No excavating was done.

[10] Descendants of these early inhabitants are still called kai vanua. They have retained their sib units and sib dieties, and form one of the two main social divisions into which the Lauans are grouped. The descendants of the immigrants of Period 2 form the other division. This two-fold division has been obscured on many islands, especially on Lakemba and Mothe, due to Tongan and European influences, and on Namuka and Komo where the early population was destroyed and the islands were repopulated by colonists chiefly from Kambara and Wangava. It was worked out on Kambara by means of the sib genealogies, totems, dieties, holy places, hamlet sites, sketch maps of each village, legends, ceremonies, and the statements of old informants. Archaeological excavations should yield further information concerning Period 1.

[11] The natives know which hamlet sites belonged to the land people; for example, Vakawangga, Nawi, old Lomatchi, and Korokoroilulu on Kambara, and Nggilo, Tawali, and Toka on Fulanga.

[12] Each tokatoka was apparently composed of one sib. The tokatoka still retain their local unity though they are now consolidated into coast villages. They are called matanggali (sibs) and are divided into subsibs, called mbatchi ni lovo. The subsibs are composed of vuvale (households). Many sibs today are called by the place names of their old tokatoka.

13 Ml. MUNIA is a small volcanic island, 2 1/4 miles long by 1500 yards wide, lying 3 1/2 miles E.by S. of Susui and 15 miles E.by N. of Mango. A high ridge traverses the island, reaching a height of 950 feet near the center. The island is surrounded by a fringing reef, which connects it with the south side of the barrier reef which surrounds the Exploring group. The island is entirely made up of volcanic material.

423 Munia is privately owned, by Mr. H.H. Steinmetz, an Englishman, who
162 produces copra. His homestead is located on the S.E.side at a place
295 where there is a small bight in the reef. Here a pier has been built
361 out nearly to deep water. Anchorage here is fair, except when the
504 strong
13 wind is from the S.E.to N.E. A better anchorage may be found in the lee of the island. Good paths traverse the island and its slopes are
487 thickly planted with cocomut palms. Water is fairly abundant, there
312 being several wells.

Mr. Steinmetz has kept careful meteorological records for the
● 127 past 29 years (1924). A summary of his rainfall data is given in the introduction.

464 There is no native population on the island other than the workmen.
161 er
It formally possessed native inhabitants, however, and bones and ethno-
[172] logical objects have been dug up about the homestead.

[p.75]